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Editorial

WE may hope, but we cannot be confident, that the course of history will permit another meeting of the Lambeth Conference in ten years' time. In any case, it will be profitable to consider the composition of its membership now rather than to wait till the eve of the next meeting, when it might be too late for anything to be done about it and when the subject might be a much more embarrassing one. It seems to us that the present composition of the Conference cannot be regarded as satisfactory on the ground either of episcopalian tradition or of sound reason.

The prefatory list of bishops attending the 1948 Conference numbered 326 (including the late Archbishop of Capetown), of which 240 were diocesan bishops and 86 bishops without jurisdiction (suffragan, assistant, and coadjutor bishops). On what ground of principle were these bishops without jurisdiction (who made up *one fourth* of the total personnel of the Conference) invited to be present? It can hardly be contended either that they bore witness to the tradition of a particular church or that they were all present by virtue of expert theological knowledge. The moral may be pointed by reference to the position of Bishop Gore, who, as a diocesan bishop, attended the Lambeth Conference of 1908, but not those of 1920 and 1930, since he had in the meantime resigned his see. In 1920, however, he was invited to attend the Conference meetings, but, as his biographer relates, resolutely declined to do so because of his conviction that "the possession of *diocesan responsibility* was indispensable for taking a proper part in the counsels of the Conference."[1] It would be interesting to know on what basis of principle the presence of bishops without jurisdiction rests.

Furthermore, closer scrutiny of the provenance of these bishops without jurisdiction reveals somewhat disquieting features. It has become almost a commonplace of Anglican criticism of the Vatican Council of 1870 that it contained so many bishops of Italian sees, and so many titular bishops without jurisdiction. The retort courteous to the Church of England may now be made by Romanist writers. For of the 86 bishops without jurisdiction, 63 were contributed by the two English provinces of Canterbury and York, whose suffragan and assistant bishops outnumbered the entire representation of the Protestant Episcopal Church in the U.S.A. and accounted for nearly one-fifth of the total number of bishops. Thus the bishops of the Church in England (diocesan and otherwise) constituted one third of the bishops attending the Conference. Other

[1] G. L. Prestige, *The Life of Charles Gore* (1935), p. 452.

even more serious anomalies emerge from an examination of personnel. For example, the diocese of Oxford was represented by one diocesan, three suffragans, and one assistant bishop; this total of five from one diocese is in striking contrast to the six representatives of the entire province of Wales or the seven of the Episcopal Church of Scotland! It appears, then, that a strong case exists for reconsideration of the principle of membership of Lambeth Conferences.

We do not say that membership should necessarily be restricted to diocesan bishops. That would, under present conditions, have the unfortunate effect of excluding a number of native bishops from Africa and the East, whose presence is much to be desired and whose exclusion would quite properly be resented, while the Conference is so predominantly white in complexion. The difficulty might be overcome if they were made coadjutor bishops *cum iure successionis*. Anyhow, it cannot be beyond the capacity of the Anglican genius for compromise to discover a way of redressing the overloading of the Conference from England itself, while securing the fullest possible representation of the churches overseas.

There is a further question that may be canvassed in this connexion. It is another commonplace of Anglican apologetic for episcopacy that the episcopate is conceived as associated with the rest of the clergy and with the laity of the church in its corporate action. Moreover, even the Roman Catholic bishops attending the Vatican Council were accompanied by theological advisers chosen from the inferior clergy. There is no mention in the Report of the Lambeth Conference of 1948 of the presence or services of any presbyter-counsellors, although the most ardent apologists for episcopacy would hardly contend for a monopoly of theological science in the bishops of our church. If the reply is made that presbyters participated in the work of various pre-Lambeth committees, it must be pointed out that this is a very different thing from their presence during the period when these reports were the subject of episcopal criticism, discussion, and revision. If in theory or in reality such presbyters played a considerable part in the framing of preliminary reports, the greater the advisability of their being officially at hand during the sessions at which the results of their labours were under examination.

It is a serious question whether these facts concerning the composition of the Conference on the one hand, and the absence of all representatives of the inferior clergy, especially of theological experts, on the other, may not tend gravely to weaken the moral authority of the Conference's findings and recommendations and to defeat the Anglican endeavour to commend constitutional episcopacy to other churches.

Richard Mant (1776-1848), Bishop of Down, Connor and Dromore

"Give me my hat and stick," said the bishop, as he lay listening to the two last chapters of Revelation. "Why, sir," replied the younger son, "indeed, you are unable to move!" "But I must go," insisted the dying bishop. "I must go to that country." These dying words reveal something of the inner character of Richard Mant, who died on November 2nd, 1848; and they are certainly worthy of the author of *Bright the vision that delighted,* by which he is best remembered in this country.

Mant, a great-grandson of Joseph Bingham, was born in 1776 at Southampton, where his father was master of the Grammar School He was educated by his father and at Winchester, of which Joseph Warton was headmaster, and where the fourteenth-century custom of singing *Iam lucis orte sidere* led him, as it had led Klen over a century before, to take an interest in the hymns of the Roman breviary. The fact that Mant's first publication was a *Collection of the Poems of Thomas Warton, with a Memoir of his Life* (1802), would suggest that the younger Wartons had made some impression upon him. Thomas, more of a medievalist than Joseph, had a great love of Gothic architecture.[1] "He anticipates in a startling way," writes Oliver Elton, " the mediæval lays of the next age." It is fitting that a forerunner of the Romantic Movement should have been appreciated by a forerunner of the Tractarian.

Mant went up to Oxford in 1793 and attended the Divinity Lectures which John Randolph delivered by candlelight and, it is said, to sleeping undergraduates. Mant kept awake: at least, he acknowledged a debt to Randolph's teaching in the dedication of his Bampton Lectures. Randolph had for his day a remarkable knowledge of, and appreciation of, the Caroline divines.

In 1798 Mant was elected a Fellow of Oriel, which, under its Provost, John Eveleigh, was becoming the intellectual centre of Oxford. But he left Oriel in 1802, three years before the arrival there of Richard Whately, nine years before Keble was elected a Fellow, and when Newman was barely a year old. Mant was in no sense influenced by the Tractarian Movement, although he anticipated many of its tenets, his testimony on Baptismal Regeneration and Apostolic Succession being quoted in the Tracts. If after becoming an Irish bishop in 1820 he was often seen in Bath, there is no evidence that he ever met the Tractarian leaders. And if later he opposed Whately on the Irish Bench, he entirely escaped the early influence of Whately, who fixed in Newman "those anti-Erastian views of Church polity which constituted one of the most prominent features of the Tractarian Movement." "Whately, like Hawkins," writes Newport J. P. White, "was never more than a signpost in

[1] He is also said to have had "a love of ale, tobacco, low company, and of going to see a man hanged."

relation to the Oxford Movement; his reason indicated to himself and the others the basal assumptions of the Movement; but his will refused to follow."

On leaving Oriel Mant served three curacies in Hampshire. An incident in one village may explain that tedious interest in rubrics which later occupied so many of his episcopal charges. He rebuked an aged parishioner for encouraging cricket on Sundays. The old man acknowledged his error, but accused the curate of disobeying rubrical direction in reading the first part of the second service at the reading desk and not at the communion table. It would seem to be part of the genius of the Church of England to associate the game of cricket with rubrical obedience. More recently we have heard of the process of "playing cricket with a hockey stick" as fairly describing a well-known form of liturgical licence.[1]

Mant, now a country parson in Essex, entered the Calvinistic controversy as Bampton Lecturer in 1812. His lectures reveal a wide knowledge of the Anglican divines from the Reformation onwards, two of the most quoted works being Bishop Taylor's *Great Exemplar* and Bishop Lavington's *The Enthusiasm of Methodists and Papists Compared.* In the sixth and seventh Lectures Mant strongly advocated Baptismal Regeneration without in any sense contradicting the view expressed eight years before in the Bampton Lectures of Richard Laurence (later Archbishop of Cashel).[2] Daniel Wilson strongly objected to the publication of these two lectures as *Two Tracts on Regeneration and Conversion* by the S.P.C.K. Thereupon Archbishop Manners-Sutton, Bishop Howley, and Christopher Wordsworth entered the field on the Society's side.

Mant, already a domestic chaplain to Manners-Sutton, became in 1815 Rector of St Botolph's, Bishopsgate, where he preached every Sunday morning, conducted efficient parochial schools, and at the request of the Archbishop, prepared his commentary on the Prayer Book, which, drawn after the manner of Wheatley's *Illustration* from the earlier notes of Comber, Nicholls, Pearson, Shepherd, Secker, Stanhope, and Horne, presented in popular shape the old High Church interpretation of the Prayer Book. Thus emphasis is laid upon the "more abundant increase of grace" and additional strength "given by the Holy Spirit in Confirmation" and upon Confession to a minister "as a spiritual physician and counsellor, as our Church injoins" and as "practised by the purest ages of Christianity." Mant had already joined D'Oyly in the preparation of the annotated Bible.

Mant was appointed Bishop of Waterford in 1820, in the expectation that the occupant of that see would go to Killaloe, but the occupant finding precedent for a translation from the latter see to

[1] *The Genius of the Church of England*, p. 31.

[2] Archbishop Laurence has been misrepresented in his teaching on Baptism and the Eucharist. L. E. Elliott-Binns in *Religion in the Victorian Era*, p. 227, implies that he held a different view of Baptismal Regeneration from Mant's; while A. E. Mortimer in *The Eucharistic Sacrifice* ascribes to him a passage on the Eucharist written by Roger Laurence, a Non-Juring Titular Bishop, in 1712.

the former, but none for the proposed arrangement, would not be translated! So Mant went to Killaloe, taking with him English servants. This initial mistake he followed by a charge which annoyed the English Government more than the Roman Catholics of County Clare. In it he maintained that the obligation in the Ordering of Priests to banish and drive away errors extended to the Roman Catholic population. Mant annoyed Lord Liverpool more by fleeing to England during the disturbances of 1821. His unsettlement at Clarisford House is in marked contrast to the concord which existed not many miles away between Archdeacon Jebb and his Roman Catholic parishioners at Abington, where at the request of their own pastor he addressed them from the altar of their chapel in that very year of turmoil. Mant soon returned to his diocese, where his antiquarian interests found expression in uncovering a Romanesque doorway in the south transept of his cathedral and in removing an ancient Celtic cross from the ruins of Kilfenora to his palace garden.[1]

Mant was translated in 1823 to Down and Connor, to which Dromore was united in 1842. Here he was continually faced with the problem of Church extension, particularly in Belfast, whose population of over 30,000 in 1823 increased to almost 61,000 in 1834. The new churches, which Mant immediately supplied, proved insufficient; and so the Down and Connor Church Accommodation Society was formed in 1838, which, within a few years, raised £32,000 for the erection of new churches. Mant became President in 1843 of the Down, Connor, and Dromore Architecture Society, which being suspected of Tractarian tendencies, had to sever its slight connexion with the Cambridge Camden Society.

In *Church Architecture Considered* (1843)[2] Mant expresses his ideas of the internal arrangement of a church, providing a "Plan of a Church agreeable to the principles of the United Church of England and Ireland." The font, "large enough for immersion," should be set upon steps in its "ancient usual place." "The reading seat and the pulpit ought not . . . to occupy a station in front of the communion table. Their best position appears to be . . . on either side of it . . . in advance of the holy table, so as to concede to it its pre-eminence against the eastern wall of the sacred building."[3] The "reading pew" should be "arranged in a way described by Bishop Sparrow and Mr Wheatley, with one desk for the Prayer Book and another for the Bible." Such an arrangement Mant considered more "agreeable to the orders of the Church" than " the modern provision of a single reading desk" or " the substitution proposed by the Cambridge Camden Society of a 'Litany stool and eagle desk or lectern.' " Mant encouraged the setting up of the Ten Commandments as "a

[1] Mant purchased in London one of the two extant MS. copies of the Sarum Consuetudinary.

[2] This little book throws remarkable light upon *The Architectural Setting of Anglican Worship*, by G. W. O. Addleshaw and Frederick Etchells.

[3] The church should always be oriented so that the priest could stand at "the north side of the *table*," "the station of pre-eminence," which elsewhere Mant declares to be the ancient place of the Celebrant.

suitable decoration for an Irish church," even if no Irish canon ordered them. Those at Hillsborough were "not only the offering of female piety, but the handiwork of female ingenuity and industry." Mant's ecclesiological views were more conservative than those of his metropolitan, who anticipated the Cambridge Camden Society in his munificent restoration of Armagh Cathedral, the new reredos being a series of niches (later filled with statues) and the solid stone altar having the sacred monogram emblazoned on its central panel.

Mant's charges continue to be of interest. Following earlier divines, he recommended a periodical meditation upon the Ordinal, and for the daily weighing of scripture not only the New Testament in Greek but the Old in Hebrew,[1] which "should form a necessary part of theological training." He recommended also the *Rules and Advices to the Clergy of Down and Connor*, given by his illustrious predecessor, Jeremy Taylor, to whom he erected a memorial tablet at Lisburn surmounted by a mitre. Some of his charges are occupied with rubrical problems. Thus in 1812 he pointed out the "considerable probability" that the Ornaments Rubric "must be understood as prescribing the use of the ancient ministerial habits, injoined by the first prayer book of King Edward the Sixth." Twenty years later he caused an outcry by advocating the use of the surplice in preaching. Other charges are much occupied with attacks on popery, dissent, Whately, and the Tracts, those against Whately being followed by diocesan petitions against National Education (1837) and against the proposed College of Divinity (1839).[2] Mant was too narrowly High Church to trust Whately and too conservative not to be shocked at Tract 90.

The Church of Ireland stood aloof from the Tractarian Movement. Irish High Churchmen looked to the Caroline divines, and Evangelicals to the reformed theology, of their own Church. In a neighbouring diocese, for example, the bishop and dean, neither of them very laborious, were being escorted from the palace to the cathedral. "I suppose, my lord," said the dean, "you have seen the alarming extent to which those Tractarians are going." "Oh!" replied the bishop, "I have seen something of the kind, but I have not attended much to it. Now, dean, can you tell what those fellows teach?" "Well, for one thing they are teaching Justification by Works." "That's a comfort, dean. Justification by Works is a heresy of which you and I are in no danger." Mant and Whately, being Oxford men, were naturally more informed and concerned about the Tractarian Movement.

Mant was a prolific writer, the list of his publications occupying almost six pages in the catalogue of the British Museum. We can only briefly consider *Ancient Hymns from the Roman Breviary, to which Original Hymns are Appended* (1836) and the *History of the Church of Ireland* (1840).

[1] Hebrew was also recommended by Dean Graves and Archbishop Whately of Dublin.

[2] Whately was on holiday at Geneva when he heard that the Royal Charter for his College of Divinity for Ordinands had been withdrawn.

Mant divides the hymns of "the Romish Church" into three classes: "Some altogether scriptural and unexceptionable: others debased by a sprinkling of error and corruption: others again corrupt and unsound throughout." He therefore selects from the first two classes. Some of his translations have passed into modern hymnals: others have been readapted by later compilers.

Of his original hymns that "commemorative of the Triune Holy" was intended to be sung at the Eucharist, the missing lines being:[1]

"Ever thus in God's high praises,
Brethren, let our tongues unite;
Chief the heart when duty raises
Godward at His mystic rite:
With His Seraph train before Him. . . ."

Many of them popularize High Church teaching of the pre-Tractarian type, and contain repeated references to the Apostolic Succession together with the often recurring phrase: "In one unbroken line."

"And still as they to other lands
By Thee commission'd went,
On other heads they laid their hands
And on thy mission sent.

"Transmitted thus from age to age
In one unbroken line. . . ."

Or again:

"When first divine Religion blest
The islands of our distant west,
From lips Apostolic she bore
The truth to our benighted shore.

"The temples of our heathen waste
With rites apostolic she graced:
And from Apostles' hands convey'd
The mitre to the hallow'd head."

"Blest be our gracious God that we,
From dreams of man's invention free,
Still in His own Apostle's fold,
Their Creed, their rites, their orders hold."

That "Commemorative of the Ministerial Commission" might almost be sung at an Anglo-Catholic Congress.

"For self-commission'd who may choose
To seize on God's prerogative,
Heaven's keys without heaven's warrant use,
Or, what he has received not, give?

Lord, by whose care Thy Church arose
A goodly frame, Thy Church defend:
And bless her Pastors, sent by those
Whom Thou hast given power to send."

The hymns cover a wide range of subjects: some in thanksgiving for the Church's Creeds, Liturgy, Sacraments, Moderation, Reformation, others denouncing superstition, schism, false zeal, enthusiasm, and so on.

[1] These lines are included in the hymnal of St John's College, Cambridge.

Mant's most valuable work is his *History of the Church of Ireland from the Reformation to the Union of 1800*. He began collecting material soon after his arrival in Ireland in 1820, and so he can be called a pioneer.[1] Although he did not publish his two volumes until 1840, it was several decades before Wakeman published his *History of the Church of England* with the same purpose of demonstrating its continuity. That this was one of Mant's main purposes is made clear from the concluding chapter of the first volume. "Thus pure religion . . . rescued from the arbitrary and tyrannical proscriptions of the popish king, as it had not been long before delivered from the sectarian persecutions of the republican usurpation, the Church of Ireland was again vindicated and secured as part of the constitution of the kingdom; having all along, and independently of all secular support, preserved her character of a true and sound part of the holy Catholick and Apostolick Church of Christ, by her three orders of the ministry, transmitted in an unbroken line from the apostles, and by her preaching of the pure word of God, and her ministering of the sacraments, according to primitive usage, as embodied in her Book of Common Prayer" (I, 732).

Of Mant's *History* the introductory chapter is unfortunate; the section dealing with the Reformation has been superseded by the second volume of the *History of the Church of Ireland*, edited by Alison Philips in 1932; but the chapters dealing with the seventeenth and eighteenth centuries are of permanent value: they are rich in biographical sketches, and give an interesting insight into the activities of the Irish Convocation. Systematic use has been made of the available material, even if there is a tendency to follow Harris-Ware too uncritically. The extracts from Archbishop King's correspondence can but lead to a desire for the publication of the whole, which, together with a good biography of the Archbishop, is long overdue. If his judgments seem at times to be narrow, it is because he sees his Church as the ancient Catholic and Apostolic Church of the land. He is deeply shocked at the kind act of Bishop John Law in distributing to the Roman Catholics of his diocese copies of a devotional book by one of their authors, and he strongly objects to the phrase "Catholick poor" used to designate "members of the Romish sect in Ireland."

A century after his death Mant deserves to be remembered by the Anglican Communion as yet another proof that good Churchmanship existed long before the Oxford Movement began, and that the doctrine of Apostolic Succession was not newly discovered by its leaders.[2] Nowhere was this doctrine more strongly held than in the

[1] Carwithin had published his *History of the Church of England* at intervals between 1829 and 1833 and Vowler Short his History in 1832. Mant is the first person to attempt a comprehensive history of the Church of Ireland.

[2] Literature on the Oxford Movement also implies a neglect of Holy Communion, the few communicants at St Paul's Cathedral on Christmas Day, 1800, being given as proof that the Church was dead before the vear 1833. We are not told that there were 430 communicants at St Mary's, Kilkenny, on Christmas Day, 1801, and 2,000 at St Peter's, Dublin, on Easter Day, 1824; nor

Church of Ireland when Mant became Bishop of Killaloe. "In our own day," complained Archbishop Laurence in his primary Visitation Charge at Cashel in 1822, "it has happened that the sacerdotal functions of our clergy derived in regular succession from the apostles themselves have been singularly magnified . . . divines of talent and reputation have unreservedly maintained that the state of a heathen is preferable to that of a dissenter. The strong position was originally intended merely to assert the importance of receiving God's Word and Sacraments from an established priesthood of apostolical institution." A month later Archbishop Magee of Dublin urged his clergy to contend for "the apostolical origin and succession of the Christian Ministry." "We, my reverend brethren," he added, "are hemmed in by two opposite descriptions of professing Christians, the one possessing a church, without what we can properly call a religion, and the other, a religion, without what we can properly call a church."[1] The doctrine, expressed less offensively by Alexander Knox, Bishop O'Beirne, Dean Graves, John Jebb, C. R. Elvington, Archer Butler, and others, had long formed a major part in the controversy with Rome. No Archbishop of Armagh had even been suspected of receiving episcopal orders in a tavern. "Our succession in Ireland," declared Archbishop King, "is more clear and unexceptionable than among our neighbours." Even to-day the most obstinate Orangeman will argue that there was a Church of Ireland before there was a Pope of Rome. Mant, therefore, in his writings and hymns, was not proclaiming a long-forgotten doctrine, but one which was generally accepted in the more ancient part of the "United Church of England and Ireland."

Mant has many points in common with Alexander Knox and Bishop Jebb, whom Brilioth acknowledges to be the "real, though often forgotten, pioneers" of "the Anglican Renaissance" which, he maintains, "is not identical with the Oxford Movement." With them he drew from "the mine of antiquity" and from the treasure house of Anglican theology: with them he venerated the Anglican Church, and her "primitive Catholic and Apostolic Liturgy": with them strongly held the doctrine of Baptismal Regeneration and Apostolic Succession, and took for granted confession and absolution to a minister "as our Church injoins." Yet Mant stands apart. He saw the Church as part of the constitution of the Kingdom, "keeping clear of the corruptions and errors of Popery on the one side, and of the licentiousness of an undefined and Heterogeneous Protestantism on the other." If in Mant we see the negative, in Knox and Jebb we see the positive, interpretation of the Anglican *via media*. Knox loved that which identified the Anglican Church with the Universal rather than that which distinguished her as a separate establishment.

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that in the dioceses of Cork, Cloyne, and Ross, there were over a hundred churches with monthly, and about ten with fortnightly, Communion.

[1] Ussher, Bramhall, Hopkins, Wetenhall, and King had made the traditional Anglican distinction between protestants abroad and dissenters at home. Jebb was critical of Continental protestants because they tended to forsake antiquity and idolize private judgment.

"Our reformers," Jebb believed, "were not desirous either literally to coincide with, or unlimitedly to dissent from, any particular communion, whether that of Geneva, of Augsburg, or of Rome. For . . . the sacred Scripture was their text: and the harmony of all Churches in all ages, their great expositor." Again, "the Church of England steers a middle course, she reveres Scripture, she respects tradition, she encourages enquiry, but she bridles presumption. She bows to the authority of the past, but she acknowledges no living authority on earth." If Mant tended to live in the past, Jebb thus expressed his hope of what the Anglican Church could accomplish in the future:[1] "Our great divines of the seventeenth century, the ablest, perhaps, the most learned, that our Church can boast . . . excelled rather in detail than in comprehensiveness. . . . They have raised, indeed, from the mine of antiquity, gold, silver, and precious stones, for the service of the sanctuary; but other workmen, more fully acquainted with the plan of the great Architect, will be necessary to carry the edifice upward to its full perfection. Meanwhile, it is certain that during the last century, and in the commencement of the present, considerable advancements have been made . . . new fields have been opened in metaphysical divinity, in sound criticism, and in the philosophical study of Christianity, as a progressive scheme. Both the Greek and Hebrew Scriptures have been diligently collated with the best MSS., and ably edited both at home and abroad. The German divines . . . have afforded critical aids to the advanced student in theology, which, if used with caution, may be used with advantage." Jebb goes on to speak of the remarkable effects produced by the Methodist movement (which remained in the Irish Church until 1817) and in which he saw much pure gold. If Mant is a forerunner of the Oxford Movement, which he lived to criticize, Jebb stands for something larger than Tractarianism: he represents the Anglican spirit at its best; for we see in him the synthesis of Catholic tradition, Evangelical fervour, and sound learning.

F. R. Bolton.

The Anglican Church as Continental Churchmen See It

What do churchmen on the Continent really think of the Anglican Church? Is it true that in a world of change they envy its stability? that they turn with relief to its ordered liturgy? that they look to it to show how Catholic and Protestant may live side by side in a worshipping fellowship?

Recently a group of persons met in Geneva to hear and speak about the Anglican Church, and some of the comments made on that occasion are of wide interest. The group consisted of Scandinavian, Dutch, German, Swiss, and American people, representing Lutheran, Reformed, and Free Church background.

[1] This passage is taken from a remarkable Ordination Sermon preached in 1810 at Cashel Cathedral.

Most of those present were confused at the lack of any Anglican "confession." "How is it," we were asked, "that while all the churches of the Reformation have produced confessions out of their souls' wrestling, the Anglican Church seems never to have had such a constraint laid upon it?" The answer was suggested that the Prayer Book arose from this situation and answered this need: that after all such a way of expressing deepest convictions comes both out of and to men's hearts, in a way that an intellectually framed statement never can, and that a liturgy has a timeless character. These suggestions were received politely but rather incredulously. A Prayer Book cannot speak to a situation which needs an incisive word on this side or that of a great crisis. Has the Anglican Church got it in it to produce a Barmen Declaration? Does the Anglican Church ever feel called upon to consider whether it should not repent for sins of nebulousness and indecision? When a great spiritual emergency comes in England, will the Anglican Church, in contrast with an individual in the Church, feel called upon to speak to the nation? The group felt that the past history of the Church gave little encouragement to expect it.

This turn of the discussion led to an expression of disappointment that the Church remained so obstinately English in character, even outside England. The Americans who were present said that the Protestant Episcopal Church had never reached out to all classes and tried to speak to the American character. Others wished that the Church had rooted itself more thoroughly in Indian, Chinese, and Japanese soil. For people who liked the English way of things, there was a certain charm about this exotic character, but it is asking too much to expect everyone to submit to English charms! It grew annoying to have the English air of superiority carried on into Church matters! One member of the group asked, "Why exactly do Anglicans take part in the ecumenical movement? What do they expect to get from it?" The half jocular reply was not taken laughingly, "Frankly, they hope that everyone else will become Anglicans!"

The Anglican defence of the State connexion which it possesses aroused curiosity. Were not the apologists for this inconsistent in complaining at the inevitable restraints of Parliamentary control, while they felt no qualms at enjoying the privileges which were theirs in the House of Lords, or at times of the coronation of the sovereign? Were Anglicans in England aware of the serious peril of going forward into a new era without their freedom of action? Men who knew the recent history of Europe spoke feelingly of the danger of allowing connexions with the State to continue merely because no one thinks it worthwhile to break them. If they no longer have full spiritual meaning, they should be done away with.

Real concern was shown about what was felt to be examples of feebleness. Does the Anglican Church take its Reformation connexions seriously or not? If it does, what was the excuse for its tone in the discussions with the Orthodox Church of Roumania? What can one make of a Church which talks in one way to Orthodox or

Old Catholics, while talking in quite a different way to the English Free Churches? Or again, what is the Anglican position with regard to services of Holy Communion? An instance was given of a well-known training centre for German youth in the British Zone. The Anglican Chaplain had expressly invited baptized and communicant members of the different churches to come to Communion. Next year at a precisely similar course, the new Chaplain had explained that the rules of the church forbade any such invitation being made. How much longer was this sort of thing to go on? Could no one control or regularize it?

It has seemed more useful to bring out the criticisms in the discussion, without speaking of the words of friendliness. It was not difficult to detect behind these criticisms an especial sense of urgency, because so much was looked for and expected from the Anglican Church. Many spoke wistfully of the affection in which those who belong to it hold its tradition and its discipline. Others were quick to see that the Anglican Church has an advantage in that it has no form of words which must painfully be revised and rewritten in this changing time. The Anglican emphasis upon Holy Scripture and the great creeds was deeply appreciated. There was a hope that the Anglican Church might clarify its own position and give to the Christian world a definition of the word "Catholic" which the Continental churches can understand and follow. And several said, too, that they looked to the Anglicans to help the various branches of the Christian Church to pray together.

HERBERT W. NEWELL.

The Biography of William Temple

William Temple, Archbishop of Canterbury. His Life and Letters. By F. A. Iremonger. Oxford University Press. 25s.

FEW churchmen there are among us who do not remember the sense of numbing chill with which, on an autumn Thursday, October 26, in 1944, we heard the news of the sudden and surprising death of William Temple, and hearing,

"we bow'd our head and held our breath."

The sense of loss was universal and profound. Not only Anglicans but Christians of all churches; not only Englishmen but citizens of many peoples; not only those wise and mighty in the world, but an unnumbered host of the humble and meek, felt the loss to themselves, and all pronounced it irreparable. It was not only that the Archbishop of Canterbury had died, but a prophet, teacher, leader, and a friend, upon whose like we could not hope to look again, had been taken away in the plenitude of his strength, as it seemed, and at a moment when, least of all times, he could be spared. For Temple had been able to speak to the condition of our age.

"He too upon a wintry clime
Had fallen—on this iron time
Of doubts, disputes, distractions, fears.
He found us when the age had bound
Our souls in its benumbing round;
He spoke . . . [and] there was shed
On spirits that had long been dead,
Spirits dried up and closely furl'd
The freshness of the early world."

Already many more than four years seem to have passed since we realized with a numbed despair that the Lord would take away our master from our head that day, and during the interval our problems have multiplied and our perplexities deepened, many leaders have fallen in Israel, both in church and state, but none more sorely missed than William Temple. It is perhaps the first and outstanding virtue of Dr Iremonger's biography that it quickens our sense of loss and rekindles our recognition of the great and many-sided personality of its subject. To read it is (or should be) a cathartic experience; for it calls us to sift our own motives and examine our own standards by setting before us the portrait of a wholly dedicated life. Moreover, the Dean of Lichfield has done his work astonishingly quickly, and has given us a living picture of his friend whilst we are still sufficiently close to the events of his life and the tragedy of his death to apply their lessons to our continuing need. The book is also of reasonable compass and very readable (so that one reader at least has found it difficult to put down in order to turn to any other matter), and it does not shrink from the difficult task of penetrating beneath the mass of letters, speeches, books, and papers to answer the question what manner of man Temple was in his interior life as well as in his exterior expression. Dr Iremonger has rendered a very great service by his biography, and he will be the last person to wonder if readers are tempted to forget the work and craft of his own contribution in their enjoyment of the resultant portrait of his subject.

The first and last impression of Temple is that of a man of God, the inner springs of whose life were entirely "hid with Christ in God." This is a quality difficult to the degree of impossible to write about, particularly by a reader who could not claim to know him personally, but it is plainly fundamental to the understanding of his life and work. Abundant evidence of it is to be found everywhere in this book, in the testimonies of close friends, and above all in the glimpses which the author allows to his readers into the most intimate devotional life of his subject. It must suffice to record that this quality is the most impressive, abiding, and moving feature of the biography; in the light of this all appreciation, or criticism, must be read, and it is both writ in sufficiently large letters throughout that he who runs may read, and also revealed in such delicate and intimate touches as pierce to the dividing asunder of joints and marrow. In particular, a cloud of witnesses points to it as the secret of Temple's unruffled serenity; of his unwearied patience with the problems of individuals and with the cross-purposes of committees;

of his books no less than of his sermons and private spiritual counsel (it is significant that Professor Emmet's chapter on his work as a philosopher ends with a quotation from his *Readings from St John*); of his personal poise, and also of his inability to believe evil of anyone.

Next to, and springing also from this, is the evidence of Temple's self-discipline and conquest of physical infirmity. "He read entirely through one eye"; and yet the amount of reading which he did, not less during the eleven busy months of the year than in his annual holiday month! The present reader recollects telling Temple of a similar affliction which, during the late war, befell his friend, R. H. Hodgkin, then Provost of The Queen's College, Oxford, who lost the partial sight of one eye; and the incredulity with which he heard the Archbishop reply that he could hardly remember the day when he had been able to read with both eyes.

And then the plague of gout from his youth up, much more serious and disabling seen through the pages of Dr Iremonger's book than ever conjectured from the victim's joking references to it. When these two disabling factors are weighed, it becomes still more remarkable that Temple undertook for a whole generation a program of various forms of work which would have taxed the energies of the strongest constitution, and that he bore the strain for so long a period. Once again it was his profoundly religious piety which enabled his Master thus to make his strength perfect through weakness. But here one *caveat* must be entered. Dr Iremonger says much, and rightly, of the iniquity of the lack of system which places so heavy and various a burden of administrative and other duties upon the shoulders of the Primate of all England. But Temple had been (in the inimitable words of *Absolute and Abitofhell*) for so long

> "Bill'd at each Lecture-hall from Thames to Tyne
> As Thinker, Usher, Statesman, or Divine,"

that much of this did not come strange to him. What is surprising is that with the invention of broadcasting and the discovery that his voice was perfectly suited to this new medium of publicity, he did not concentrate more extensively and exclusively on this means of making his views known *urbi et orbi* on all the questions of the day. This surely would have enabled him to cut out a good many journeys, speeches, and addresses, with the resultant saving of physical energy and valuable time; and his broadcast audience would have been vastly larger than any of the gatherings which greeted him, say, during his provincial tours in advocacy of *Religion and Life*. Of course, the personal appearance would have been forfeited, but this would have been more than compensated by the saving of effort and time.

Perhaps the characteristic of Temple's life and work, alike before and after his elevation to the episcopate, which will be longest and most widely remembered, was his proclamation of the relevance of Christianity, and of the Christian church, to the problems of social order. Here Dr Iremonger's insight is surely correct in seizing upon

Temple's introduction to the Workers' Educational Association as the providential means, from his early days as a don, of broadening his experience and enriching his thought, by bringing him into close contact with classes of society and their individual members with whom his previous upbringing had established no connexion. From this there flowed in ever-broadening stream his interest in various social problems; and his undoubted achievement in bringing home to his fellow-churchmen the vital connexion between their faith and social questions (not simply problems of individual conduct, but the social environment in which the Christian standard must be realizable and realized), and to zealots for social reform the relevance of Christianity to the ideals which underlay the successful execution of their schemes. It is possible that this may prove to be Temple's chief contribution alike to church and state; and certainly the effect of his consistent proclamation of the social content of the Gospel can be measured by the complete change in the climate of opinion which the Church of England has experienced in his generation. Of course, there were occasions when zeal was imperfectly informed by knowledge or allowed to outrun discretion. Dr Iremonger instances the intervention of Christian leaders in the coal strike of 1926, and Temple's address to the Bank Officers' Guild in 1943; but these were errors of tactics, and Temple admitted the error. Against them have to be set such constructive and positive episodes as his inspiration of and leading share in the model and successful investigation of unemployment, financed by the Pilgrim Trust and resulting in the publication of *Men Without Work* in 1938.

In relation to the Church of England itself, there can be no doubt that Temple's most spectacular achievement was his leadership of the *Life and Liberty* Movement and its culmination in the Enabling Act of 1919. Of Temple's part in this campaign, of his resignation of the living of St James', Piccadilly, in order to give his whole time to it, of his brushes with Archbishop Davidson, who resented being rushed by young men in a hurry, and of the carrying of the Act of Parliament, Dr Iremonger writes with the intimate knowledge and enthusiasm of a fellow-campaigner. *Life and Liberty* seemed to herald the rejuvenation of the Church of England, and to its zealots

> "bliss was it in that dawn to be alive
> but to be young was very heaven."

It is the more instructive, therefore, to observe the chastened mood in which the biographer writes of the results of the campaign. "There were then, as there have been ever since, two outstanding points on which feeling among the laity ran high—the appointment of the incumbent and the type of church services—and in both these respects disappointment was widespread. And it continues."

And again: "The voice of the [Church] Assembly is now the voice of the administrator, not of the prophet."

But perhaps the most significant testimony of all is the silent evidence of the circumstance that the proctor in Convocation, and the Church Assembly, of the dean and chapter of Lichfield Cathe-

dral is not Dr Iremonger but one of the residentiary canons, the biographer-dean now, like Gallio, caring for none of these things. Furthermore, Dr Iremonger makes no attempt to conceal his disappointment at the increasingly conservative element in Temple's later attitude towards the establishment (which he came to value more as primate than in his younger days), as seen in his deliberate abstention from leading a campaign for disestablishment when the House of Commons in 1927 and 1928 denied to the church the further charter of "life and liberty" of the Prayer Book Revision projects. Similarly, the biographer is plainly surprised by Temple's acquiescence in, and practical acceptance of, the tradition of the northern primate's residence at Bishopthorpe. In these respects Temple modified youthful zeal by practical prudence.

But Temple was also a theologian and philosopher, and not the least interesting part of his biography must be the story of the development of his theological and ecclesiastical position. Here it is to be regretted that the reader is unable to trace as clearly and fully as he could desire this important process; partly, perhaps, because Professor Emmet's chapter on Temple as philosopher is not integrated with Dr Iremonger's sections on his churchmanship. In 1906 Bishop Paget of Oxford was unable to ordain Temple, chiefly because of the latter's "inability to give more than a very tentative assent to the doctrines of the Virgin Birth and Bodily Resurrection of our Lord." Two years later, in 1908, Archbishop Davidson was able to ordain him, because his grace "regarded him as being, *in all essential particulars*, an orthodox believer both in the Virgin Birth of our blessed Lord and in his Resurrection." It is unfortunate, perhaps, that the diplomatic Archbishop's customary style of writing, with its careful circumlocutions and qualifications, tends to conceal rather than to clarify the precise change in Temple's belief during the intervening period. Dr Iremonger adds the further information: that Temple "was able to assent to the facts of the Virgin Birth of our Lord before his ordination; some years later, while he was rector of St James', Piccadilly, he experienced absolute certitude of its truth—at a second of time during a symphony concert at the Queen's Hall—and from that moment his recurrent doubts whether or not it should be included in the Creed as an article of faith were dispelled." It would be of extreme interest to have more details of this theologically crucial second at the Queen's Hall (it is idle to conjecture which precise musical chord brought absolute conviction on this apparently unrelated theme). But, henceforth, Temple's own position on the Virgin Birth and bodily Resurrection of Christ was clear, and it received a formal and explicit affirmation in his chairman's introduction (p. 12) to the Report on *Doctrine in the Church of England*. There remains the question of his attitude towards individuals and groups of clergy who were unable to make a positive affirmation concerning the *mode* of our Lord's incarnation and resurrection. In the controversy following the publication of *Foundations*, he affirmed Streeter's position in regard to the resurrection "to be tenable legitimately by a priest of the Church of England."

Twenty years later, as Bishop of Manchester, he discussed these same questions with a pupil of Streeter, whom he invited to serve as teacher in an Anglican theological college in Manchester; and when the young man defined his position in terms somewhat similar to those of Temple himself in 1906, the bishop declared that whilst recognizing an attitude of suspended judgment as entirely compatible with ordination to the priesthood of the church, he would not feel able to promise his official support to a teacher of theology, though ordained and appointed by himself in full knowledge of his attitude, if difficulties should arise in his diocese therefrom.

There would appear to be good ground for Dr Iremonger's conclusion that Temple's theological development proceeded steadily from a liberal to a more traditional standpoint. It should be emphasized, however, that of modernism "as an intellectual movement leavening the whole church," he predicated that it is "quite indispensable to its [the Church's] progress or even survival"; and the letter to the Bishop of Birmingham in 1930, from which this opinion is quoted, is an altogether admirable illustration of his own position as well as a forceful criticism of the particular type of modernism represented by Dr Barnes. It was no accident that one of Temple's favourite poets was Browning; for the oft-quoted lines from *A Death in the Desert*

> "I say, the acknowledgement of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it."

express exactly his standpoint. Or, as Professor Emmet writes: "He claims to present a *theological* philosophy—*i.e.*, one which, starting from the presupposition of faith in God as holy and righteous Will, seeks to show that *if you have this faith*, the facts of experience can be made more intelligible in the light of it than in the light of any other world view."

But if Temple moved theologically steadily away from his early broad church sympathies to a position of closer relationship to the Anglo-Catholic school of thought, he had acute difficulties with many members of that party in his attitude towards the Ecumenical Movement in general and the South India United church project in particular. Dr Iremonger treads his way with careful and prudent step through the tangles of the several movements which united and culminated in the formation of a World Council of Churches; and makes abundantly clear the enthusiasm with which Temple welcomed these tendencies, and the rich hopes which he placed on their future contribution to the world-wide vocation of Christianity. For in his ecclesiastical statesmanship he was essentially ecumenical, and nothing short of the realization in fact, as well as in aspiration, of the universality and unity of the church could satisfy his ideals. Accordingly his championship of the South India United church project at the Lambeth Conference of 1930 was cordial; and the most difficult and delicate problem of his brief tenure of the see of Canterbury lay in his unsuccessful attempts to reconcile some leaders of the Anglo-Catholic school to his policy. On this subject the reader

would fain ask Dr Iremonger for more detailed treatment; partly because of the greater importance of the question since the inauguration of the union itself and partly in the light of the resolutions of the Lambeth Conference of 1948.

Any attempt to deal comprehensively in a review with the many-sided and complex story unfolded in Dr Iremonger's biography is vain. A few of the most interesting, and perhaps important, issues have been mentioned, only at the cost of excluding others of equal interest and importance. Of course, Temple was born to the purple, and the circumstances that before his thirty-eighth birthday he had been thrice offered a Westminster canonry, became a bishop shortly after his forty-first birthday, and an archbishop before the age of fifty, afford sufficient evidence of the ease of his preferment. Moreover, with the exception of the brief episode of his resignation of St James', Piccadilly, to lead the *Life and Liberty* movement (a surrender whose reality should not be minimized by the observation once voiced by Bishop Ryle that "it is not likely that the powers that be would allow you to be unemployed"), he never from the time of his marriage possessed an income of less than £1,000 per year.

The significance of these factors is emphasized by the contrasting reflections of Bishop Hensley Henson, "I am a *novus homo*: I am a poor man." It is the more remarkable, therefore, that Temple was able to overcome these limitations to so considerable a degree, to make so wide and various a range of friends, and to find acceptance in circles generally antipathetic to all that is represented by the public schools, the ancient universities, and the prelacy. True, there were some unexpected traits. As a diocesan bishop he tried to do too much himself; at Manchester, for example, his suffragans "were hardly ever consulted about parochial appointments"; and Temple, whose early letters to J. L. Stocks were insistent on the necessity of an educated, not to say an erudite, clergy, admitted to Holy Orders sundry candidates whom his chaplains thought hardly entitled to be called literate, not to mention learned. But even these lapses were facets of his humility; in the one case finding expression in a desire not to be burdensome to his assistants, and in the other not to set his own erudition as a general standard.

And so the reader ends Dr Iremonger's biography with mingled wonder and gratitude; wonder at the variety and range of gifts which made Temple seem indeed "not one, but all mankind in effigy," and gratitude for the example of a wholly dedicated life. Temple's influence, moreover, was as wide as his gifts. All Christians shared in the message of his books; to nearly all occidental Christians of the non-Roman obedience he became in sober fact *alterius orbis papa*; by his leadership in ecumenical movements he gained friends from many lands and churches, and by his championship of social reforms the sympathy of individuals and groups not normally responsive to the voice of Lambeth; and during war-time he established a peculiar and personal position as the mouthpiece of the Christian conscience of the nation. To those who are sons of the

Ecclesia Anglicana, there is an especial pride in the legitimate appeal to his life and work as representative of the *ethos* of Anglicanism. For, as Dr Iremonger writes: "If ever there was a full Church of England man, it was William Temple." Of his contribution to the Anglican Communion, it would be a pardonable exaggeration to borrow the verdict of Bede on Theodore of Tarsus: *ut enim breviter dicam, tantum profectus spiritalis tempore præsulatus illius Anglorum ecclesiæ, quantum nunquam antea potuere, ceperunt;* or these words from the epitaph on Theodore's tomb:

> *"Princeps pontificium, felix, summusque sacerdos*
> *Limpida discipulis dogmata disseruit."*

NORMAN SYKES.

American Letter: No. 1

An attempt to survey the current state of theology in the United States is handicapped not only by the vast geographical expanse of the country, but also by the fact that there is not "an American theology" easily fitted into the kaleidoscopic ecclesiastical scene. The turmoil of the sects—multiplying apace despite movements towards reunion—is confusing enough even to one who has lived long in several widely separated parts of the nation. "Comrades of chaos" is a fairly apt description of the men and the women who constitute the membership of the Protestant communions. This is increasingly apparent west of the continental divide. Here one is tempted to believe (with certain anthropologists) that there is a connexion between climate and religion. At any rate oriental esoterica flourishes under the gentle sun of the Pacific coast, and Protestantism indulges itself in emotional practices which shock the puritan consciences of New England.

Certainly Anglican faith and practice is affected by the pressures of a Protestantism which, if united, would more than counteract the political and social power of the Roman hierarchy. This is true of the whole country to some degree; but we of the western coastal region are acutely conscious of the controlling power over the press exercised by the Papal Church in San Francisco. Hence the Anglican is more and more inclined to co-operate with the stronger Protestant bodies in programs concerned with social action, though he is not strongly attracted by current schemes for organic union with them. But Rome, claiming 35 per cent. of the total Christian population of this area, is not gaining. Classes of converts are large. Yet this apparent progress is offset by the tragic drift into sheer paganism. Statisticians estimate the number of ex-Roman Catholics in San Francisco as more than equal to the number of practising communicants, and it is quite certain that the new apocalyptic sects draw not a few of their adherents from the Roman congregations. The Episcopal Church, on the other hand, seldom loses a member either to

Rome or to the newer sects, and she has her full share of converts both from the communicants of the Latin congregations and—more fortunately—from the host of "un-churched" Romanists. If Anglicanism in the west coastal country were a little less stuffy, were her clergy and her laity more alive to the significance of the social mission of the Church, were her conventions, convocations, and synods more democratic in their membership, she might be far more successful in the battle against the forces of unbelief. Nevertheless, this communion grows apace. Baptisms of adults are multiplying rapidly. Confirmation classes are large. Converts among university students are many.

The very fact that Rome is suspect has a notable reaction within American Anglicanism throughout the country, particularly upon the diminishing numbers of Evangelicals who call themselves "liberal." The liberal Evangelical fortnightly, *The Churchman*, is so incessant in its attacks upon Roman Catholic political practices, so insistent upon the *Protestantism* of the Episcopal Church, that it has become almost completely sectarian in theology. Indeed, the liberal Evangelical party is increasingly anti-Anglican. That is to say, many of its leaders seem ready to sacrifice the essential unity of the Anglican Communion in the interests of "oneness" with organized Protestantism. To be sure, "the Catholic heritage of the Episcopal Church" is recognized in the vigorous propaganda of this group; but the South India schism manifestly has set the pattern for the procedures which they would follow in future negotiations with the Presbyterians. Not only is the Episcopate not of the *esse* of the Church, but the parity of ministers is assumed in a theological position which regards the bishop as little more than an administrative convenience. Strangely enough, a like position is held by a number of clergy who, in matters of primary scriptural doctrine other than that of the ministry, are strongly orthodox. In this connexion it is fair to say that, in both Protestantism and Anglicanism on its evangelical side, there is a decided trend towards orthodoxy. The Bible and the Creeds are regaining their ancient pre-eminence.

The British Churchman must be distressed by the nature of the debates on the Ministry and on Christian marriage which enliven the General Convention. Concerning the former, tensions would be eased were the proponents of "the parity of ministers" enabled to see the folly of language which characterizes the Catholic position as "a theory of the ministry," or as "a partisan interpretation." It is, I think, this weakness in the "liberal" position which vitiates its understanding of so great a work of scholarship as *The Apostolic Ministry*. Even so kindly and so accurate a scholar as Dr Parsons, retired Bishop of California, seems to regard that book as but another though learned attempt to bend the facts into conformity with "a theory" conceived without any real justification in history. Similarly, though on a different level, there is a widespread tendency to look upon Holy Matrimony as but a discipline without sacramental quality or authority in doctrine. This accounts for the almost constant state of flux in which we find the canon law govern-

ing *The Solemnization of Holy Matrimony*, and for the defective terminology in which the law is cast. Too many of the clergy regard themselves as but agents of the State "performing marriages." Hence, when the State grants a decree of divorce, the priest is inclined to admit that the marriage is ended and the parties concerned in a position to "re-marry."

This I mention as a cue to the understanding of a tragic weakness in American social philosophy and in the theology entangled with it. While Protestants and certain segments of the Anglican Communion are vociferous in their insistence upon "the separation of Church and State," the Church too often succumbs to political pressures; and, despite the theoretical acceptance of the essential doctrine of the absolute authority of conscience by Catholic and Protestant alike, obedience to evil laws is urged until such time as the State chooses to repeal them. American theology, particularly in its Protestant areas, is dominantly ideological. It has tended to reflect the sociological pattern of the secular world: this even to the extent of conformity to an established secular habit of thought and behaviour. Hence, action in which spiritual ideals and moral principles are involved is controlled frequently by an expediential pragmatism in which the tradition of the Church—in its essential doctrine and its moral theology—is regarded as outmoded. For example, the writer is a member of a diocesan *Commission on Christian Marriage* which hears the pleas of those who, after divorce, seek the bishop's permission "to be married in the Church." In the consequent discussion, important lay and clerical members are in the habit of insisting that, regardless of their disobedience of the Church's law, the victims of the prevailing social custom ought not to be penalized because of their conformity to the contemporary pattern. "We live in a changing world. If the Church is to grow she must change with it!"

The same ideological pattern probably is the controlling factor behind the position of those who would press the Episcopal Church into an immediate re-union with the northern Presbyterians. Their reasons again are largely expediential: controlled by a pattern of ideas which exist in separation from what we know as historical continuity. For instance, in challenging the position taken by the writer in defence of the Apostolic Succession, a critic insisted that "the Presbyterians *believe* that they have a succession." In short, the honest conviction of a group about itself stands on its own foundation, *in vacuo* if you like, without the necessity of any integration with the continued process of history from the Apostolic Church. "Certainly," they say, "Presbyterianism is a reformation product: but it is the idea that matters. An idea is the greatest thing in the world!" This engulfment of much Protestant and some Anglican thinking in the welter of the current secularist ideology—the sociological pattern of the day—is more significantly revealed in those *modernistic* theologies against which neo-orthodoxy is in extreme revolt. The insistence of the "liberals" that, in re-union negotiations, the respective sides abstain from "theories" is the immediate issue of their failure to recognize the absolute inseparableness of so-called

"fact" and interpretation, of the truth that the *fact* as the modern man knows it represents a blending of the event and the meaning given it by its observers. Alan Richardson, in his recent *Christian Apologetics*, has given us a brilliant demonstration of this reality. But, so far, this has fallen upon "ears that hear not." And, tragically, the ideological control of theological thinking extends itself into the matter of the Creeds.

The Creeds are the expression of the antiquarian beliefs of naive men who could not have imagined the amazing developments of modern science! So there is no place in the current pattern of life and thought for many of these old-fashioned convictions. Anglican theologians who favour union with the Northern Presbyterians without pressing for an interpretation of both the nature of the Church and the meaning of the Creeds may, we hope, be shocked by the impasse reached in the negotiations between these Calvinists and their southern fellow believers. The *Southern Presbyterian Journal*, in its June issue, urges that negotiations be ended for the moment, the reasons for this action being that more than 1,200 ministers of the northern body signed *The Auburn Affirmation* in which "such vital matters as: (1) The Virgin Birth; (2) Vicarious Atonement; (3) the reality of the miracles related in the Scripture; (4) the physical resurrection of Jesus Christ; (5) his personal Second Coming are declared *not* to be essential beliefs." The editor of the *Southern Presbyterian Journal* might have drawn attention to the low esteem in which Holy Baptism is held by many ministers of the Church with which we are negotiating. Not infrequently ministers of that body, claiming parity with the Catholic bishop, are found not to have been baptized.

However, American Anglicanism presents a brighter face than might be suggested by the above somewhat gloomy pages. While the intellectual level of the Episcopate is perhaps at its lowest point in many years, the theological standards of the lesser clergy seem to be rising. At any rate, those candidates for the Sacred Ministry who face the present writer in his capacity as an examining chaplain reflect a more adequate training in the Divinity Schools than once was the case. And in this western area, of which I have a more exact knowledge, groups of priests organized for theological study are increasing in size and number alike. During the past twelve months some notable papers on the theology of the great Caroline divines have been read before *The Hooker Society* by parish priests, and the several summer schools of the Episcopal jurisdictions within the province of the Pacific have had highly competent courses in both doctrine and Biblical studies designed for the clergy. Of greater significance is the development of the devotional life. In part, this is an issue of the overseas experiences of Army and Navy chaplains who have been shocked profoundly by the irreligion of the Episcopalians among their men. But the retreat movement grows swiftly and soundly among both the laity and the clergy, and we find Evangelicals—some of whom are liberals—increasingly eager to make retreats under the guidance of monks of Cowley and the Holy Cross. Inci-

dentally, the Order of the Holy Cross has established a monastery at Santa Barbara in California in the diocese of Los Angeles. This was made possible by the late Bishop Stevens, whose successor, Bishop Eric Bloy, is equally sound in essential Catholic theology.

It is, by the way, a mistake to think of the Catholic movement as having its greatest strength in either the east, as New York, or in the middle west, as Chicago. The fact that there are few parish churches whose essential Catholicism finds its expression through an advanced ceremonial is misleading. Churches widely renowned as "Anglo-Catholic," such as St Mary-of-the-Angels in Hollywood and the Church of the Advent in San Francisco, are hardly representative of the true character of the movement. To be sure, there is much of what might be called "old-fashioned High Churchism." But eucharistic vestments are commonplace on the Pacific coast, particularly in the great diocese of Los Angeles, and they do represent a sound and growing Catholicism in which Laud, Jeremy Taylor, and Dr Pusey would have been thoroughly at home. Certainly a majority of the clergy here are in and of the Catholic tradition. The comparative absence of a highly developed western ceremonial is in part only due to the bitter, and perhaps justified, anti-Roman feeling. The real accounting for this, I venture to say, is to be found in psychological factors. Oriental esoterica—the elaborate ceremonialism of the host of oriental sects—creates a distaste for any ceremonial elaboration among the laity. The west coast of the United States, in so far as it is of this faith, is irrevocably Anglican. Protestant thinking within the Church, while strong enough to be stimulating, is by no means dominant.

ERIC MONTIZAMBERT.

August, 1948.

OUR CONTRIBUTORS

The Rev. F. R. Bolton is Vicar of East Markham, Newark.

The Rev. H. W. Newell is on the staff of the World Council of Churches at Geneva.

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The Rev. Eric Montizambert is a Canon of Grace Cathedral, San Francisco. His book, *Christianity in Crisis*, was reviewed in THEOLOGY, November, 1946. This is the first of a regular series of letters from America which will aim at keeping our readers informed about what is going on in the U.S.A., especially in the Protestant Episcopal Church. Our editorial representative in the U.S.A., the Rev. W. Norman Pittenger, will act as "moderator" of the correspondence, and the other contributors will be the Rev. Dr E. R. Hardy, Jr., Professor of Church History at Berkeley Divinity School, New Haven, the Rev. A. T. Mollegen, Professor of Ethics at Virginia Theological Seminary, and the Very Rev. A. D. Kelley, Dean of Seabury-Western Seminary, Evanston. We shall thus be receiving letters from the Far West, New England, the South, and the Middle West.

CORRESPONDENCE

"THE CHURCH AND THE ATOM"

To the Editor of THEOLOGY.

DEAR SIR,

Briefly, in answer to Mr Maurice Reckitt:

(1) I have no wish to *deny* the theory of the Just War or assert its opposite, any more than anyone would want to *deny* the theory of the just price, or any other serious medieval effort at Christian realism. Naturally the Church has not repudiated the theories: it is simply that the realities have undergone such a transformation that the theories are now little more than museum pieces. It is this that Archdeacon Hartill's minority report advances so irresistibly. Mr Reckitt makes no attempt to counter his quotation from Professor Tawney which I cited.

(2) I am not a pacifist. But I am aware that a large number of intelligent non-Christians in this country feel, I believe wrongly, that the Church ought to be pacifist if it is to be really true to its Master. I am therefore jealous that its case for non-pacifism should be put in a way which will at least win the respect of these people for honesty and realism. To judge from the reception of this Report, say, in the secular weeklies, it is pretty obvious that it has not achieved this end.

(3) Mr Reckitt misquotes my letter, saying that I complain that the Report "contrives to discuss the whole Christian attitude to war without a single reference to the New Testament or the teaching of Christ." I deliberately used the words "the *morality* of war." I welcome the Commission's introduction on "the Biblical interpretation of history." My complaint is that when it gets down to its main section on "Morality in Warfare," the Biblical approach is wholly abandoned in favour of a foundation of "natural law." This is one kind of moral theology, but it is not "the distinctive approach of Anglican thought."

(4) I submit that to say that the Commission permits the use of the atomic weapons "in any way most efficacious in any state of 'present imminent danger' " is not "a monstrous distortion" of such phrases on p. 52 as "such an attack would . . . establish a 'present imminent danger' which would justify all measures genuinely necessary to self-defence," and "it would also be necessary to use these weapons in the most immediately efficacious way."

(5) I am afraid it still seems to me hypocritical explicitly to resort to the maxim "necessity knows no law" (p. 50), and at the same time to commend it as an expression of law. Would it not be better to abandon the whole pretence that "war itself is a legal process" (p. 61)? War (in any such circumstances that a Christian could conceivably consent to it) is frankly an attempt to contain a violation of justice, not by law, but by force. Of course, it can (and must, for a Christian) be fought for justice, and this end conditions the means. But in itself it cannot be an act of justice: let us admit it and be honest.

Yours sincerely,

JOHN A. T. ROBINSON.

BOOK REVIEWS

THE LIFE OF THE WORLD TO COME. By R. J. Campbell. Longmans. 12s. 6d.

"There can hardly be a man or woman whose native tongue is English but knows the above-quoted scripture by heart," writes Dr Campbell of part of the lesson appointed to be read at funerals. Would that it were so! Unfortunately one can attend many funerals and never hear the fifteenth chapter of the First Corinthians, nor much else of perhaps the noblest service in the Prayer Book. This is in part due to a notion that what are called simple people find greater consolation in the meretricious. In point of fact, the flimsy character of the faith presented to them encourages not a few churchgoers to toy with Spiritualism. For the obsequies fashionable nowadays are symptomatic of something more than a flight from austerity. An attenuated Platonism has largely ousted the Bible from Christian discourse about the world to come. Thus we "pass on" or preferably, in a generation that has become so busy that it cannot tolerate the thought of rest, "pass to the higher service." Small wonder that we jib at prayers based upon quite another set of beliefs!

This state of affairs gives urgency to the questions—What is the difference between survival and resurrection? and, What is the difference between immortality and eternal life?—which Dr Campbell proposes at the beginning of a very timely book. Whether it will reach the Spiritualists to whom, so the introduction states, it is primarily addressed may be doubted, but the Christian preacher, especially one who, like most present-day pastors, has small opportunity for self-acquired erudition, will find it of outstanding value. With competent scholarship and in considerable detail it traces and works out the teaching of Scripture and, if at times it becomes discursive and, with its frequent personal addresses to the "Reader," a little yesterday in style, this adds a pleasant flavour to the work of one who is now something of a father in Israel. Certainly the student who places himself in Dr Campbell's hands will preach Easter sermons altogether less woolly than those who are apt to do service on a day given over to counting communicants. Incidentally he will learn a great deal about exegesis.

But *The Life of the World to Come* is far more than an orthodox résumé. More especially in its emphasis on the new creation and the consummation it has a distinctive and illuminating contribution to make. Curiously enough neither Maurice nor Westcott is mentioned, but the author's vision has a cosmic sweep which is in their succession. "It is a transfigured universe that the apostle expects to see, as did all his fellow apostles. Personal immortality that took no account of this did not interest them." That is the keynote. This world, the goodness of which God saw, is something more precious than a kind of prefabricated schoolroom where souls are prepared for a disembodied existence hereafter. Creation has an eternity beyond the operation of the second law of thermo-dynamics.

Like most of us, Dr Campbell is less convincing when he writes about the Atonement. We are a deal readier at the now rather tedious business of exposing the barbarous ideas of our fathers than at enlightening our puzzled children. One cannot but contrast the gusto with which such a passage as that quoted from Dr Van Dyke on p. 164 engages in the former pursuit with the lack of conviction carried by the current expositions of redemption that are garnered here. It is notable, and we should find it a little humbling, that the men of old, whose theories of transaction we grandly consign to the theological museum, found in the cross of Christ what we too are needing and—let it be openly confessed—are not finding. Were they perhaps on the fringe of depths from which we still shrink back into the complacent world of yesterday?

It is strange that so thorough a book should dismiss the Transfiguration in a single sentence, for in the Gospel accounts every attendant circumstance suggests its bearing upon the subject under consideration. There is also more than is told here to be gleaned from the records of the Resurrection appearances, and it is perhaps a somewhat perfunctory handling of these that has led to an apparent equation of resurrection with mere replacement. Is it not exactly a mysterious nexus between the natural and the spiritual body that is safeguarded in the doctrine of resurrection? Assurances of great importance follow from it. But that is not to say that this book is equivocal on the subject of resurrection. It is most definite and, if it might find its way into the libraries of theological colleges, into clerical studies, into the hands of leaders of parish study groups, much might be done towards the fulfilment of one of our most pressing needs—a firmer grasp upon the nature of our sure and certain hope.

Frank Bennett.

Wigan.

The Work of Christ. By Peter Taylor Forsyth. Independent Press. 3s. 6d.

The Independent Press is to be congratulated and thanked for the republication of this brilliant and important book by the late Principal P. T. Forsyth. It was first published in 1910, and now thirty-eight years after that date there is a revival of interest in Forsyth's teaching which is being met by the re-issue of several of his most important books. The first acknowledgment to be made is the extent to which our author anticipated, by about twenty years, many of the newer emphases in theological reconstruction—*e.g.*, the three ways of reading Scripture (37-43); the interpretation of parables (106); revelation is by God's action and only in a secondary sense in words (101); the refusal to separate fact and interpretation (46-51); the refusal to confound process and act, a refusal which short-circuits all easy evolutionary solutions of theological problems (67-71, 157, 170-172); the emphasis on the organic nature of Christian theology (*cp.* "a mere composite or eclectic theology means a distracted faith," 201); the relation of the Gospels to the Apostolic preaching (52); the con-

demnation of the tendency to regard God's decrees and God's attributes as "things" which God has to manipulate, the result being the dreadful idea of "equivalents" in the theology of the Atonement (131, 117, 169).

This is sufficient to show how far P. T. Forsyth was ahead of his time and was prophetic of a reconstruction in which we are still engaged. "Theology simply means thinking in centuries" (144), and the theological demands of the ecumenical movement are likely to find many possible solutions in Forsyth's thought. It would be good if some review of his whole system could be undertaken by an Anglican theologian; the track has already been blazed by a Congregationalist, G. O. Griffith, in *The Theology of P. T. Forsyth* (Lutterworth Press, 1948).

In the volume under review, Forsyth tried to combine the truth in the objective and the moral interpretations of the work of Christ. Ethical judgments were to him the most objective elemental human experience—for he insisted that objectivity lay in the relation of the world to God and not in the relation of finite mind to finite mind, still less to the physical continuum. In other words, objectivity is just a description of God and God's acts; one thinks at once whether there was in his mind any reference to the teaching of St Thomas Aquinas that God is "Actus Purus." However that may be, there is some similarity of thought, for to Forsyth the primary truth in the atonement is not the Son's suffering and death, but his Holy obedience, which is "an exercise of God's absolute self-satisfaction" (134) and "the essence of Holiness in God's perfect satisfaction, His perfect repose in eternal fullness" (204). In this Holy obedience, Christ "justified God in His judgment" (148), and "the real objective element in the atonement is that God made it and gave it finished to man" (93).

The next step in the argument is Forsyth's doctrine of "Solidary Judgment." "God's atonement initially was made on behalf of the race and on behalf of individuals in so far as they were members of the race" (99). We are suffering from the after-effects of an overdose of individualism in religion, and "we don't realize that we are each one of us saved in a racial salvation" (114). "What Christ saved was the whole human race; what He bought was the Church and not any aggregate of isolated souls! If you reduce or postpone Christ's effect upon the totality of the world, you are in the long run preparing the way for a poor estimate of the human soul" (114). "If there is no solidary judgment of sin, you reduce reconciliation not only to sentiment but to a piecemeal series of individual repentances and conversions, leaving it a problem whether the race as a whole will be saved at the last" (115). It will be seen that this doctrine carries with it a certain interpretation of (*a*) the Incarnation, which is defined as "a life-act of self-identification by which Christ the eternal Son of God became man" (158). (*b*) The Ascension, "we must depend daily upon the continued energy of the crucified and risen One—for His death is as organic with His heavenly life as it was with His earthly; it is by His work from heaven that we appropriate

His work upon earth" (170). (*c*) The Church is "that totality of Christ in His Church on which God looks and is satisfied" (217)—and with regard to the Church in history, it is said, "Theology has not only a chronicle but a history; the past is not devoured, but lives on and comes to itself in the future; the new arrivals do not ignore their predecessors, but interpret them and carry them forwards; they correct the past and enrich it" (176).

There is no space in which to describe his acute criticism of the work of McLeod Campbell and Canon R. C. Moberley (148-9, 159, 188, 214). In general, he uses the word "Reconciliation" as the complete word, which requires Atonement and Justification as its foundation and sanctification as its superstructure. The task of modern theology is described as the proper interweaving of "The Threefold Cord": (1) *The Triumphant Aspect* of the work of Christ, emphasizing the finality of our Lord's victory over the evil power (here he anticipates much of Aulen's *Christus Victor*); (2) *The Satisfactionary Aspect,* emphasizing the finality of His satisfaction, expiation, or atonement presented to the Holy power of God (in what he says about the Holiness of God he anticipates Otto and Oman); (3) *The Regenerative Aspect,* emphasizing the finality by His sanctifying and new creative influence on the soul of man.

The first marked the Early Church, the second the Medieval and Reformation Church, the third the Modern Church. Clearly the great theological problem now is the interweaving in the life of the Church of these three aspects. I will give one final quotation to show how Forsyth sets to work on this task. "Repentance is certainly a condition of forgiveness, but Christ could not repent. How could He then perfectly meet the conditions of salvation? The answer is that our repentance was latent in that holiness of His, which alone could and must create it, as the effect is really part of the cause" (192).

There is a misprint on page xxxi of the preface.

H. K. Archdall.

St David's College.
Lampeter.

Artificial Human Insemination. The Report of a Commission appointed by His Grace the Archbishop of Canterbury. S.P.C.K. 2s. 6d.

This commission was appointed in December, 1945, to "consider the practice of human artificial insemination, with special reference to its theological, moral, social, psychological, and legal implications." Its members, numbering thirteen, included three women. The Bishop of London acted as chairman; the Rev. Gilbert L. Russell was secretary.

On reporting their findings, all the members agreed that "assisted insemination" between husband and wife may be justified. One member, however, was unwilling to accept that masturbation might be used in the process. All but one agreed that artificial insemina-

tion with donated semen is wrong in principle and contrary to Christian standards, and that legislation should be framed to make the practice a criminal offence.

Although artificial insemination appears to raise few serious problems in Britain at present, nevertheless this report is admirably clear in its statement of the issues involved and gives much incidental information about the theology of marriage not to be found readily elsewhere. Clearly the co-operation of medical, legal, and theological specialists has proved most valuable and ought to continue. The statement on the legal aspects of the subject is specially to be commended for its lucidity.

The Dean of St Paul's, one of the Commission, declined to sign the report. He is not in violent disagreement with the others, but in his perplexity he is not ready to share their findings. His theological outlook accounts for the sentiments of his minority report, which is printed in the form of an appended note. He thinks Christian ethics are prior to Christian theology. He distrusts the method of deducing moral laws from theological premisses, but then proceeds to state approvingly that Jesus based His teaching on His belief in God as Father. He also finds the suggestion incredible that artificial insemination by donor (A.I.D.) should be termed adultery. But although many of the usual sinful accompaniments of the adulterous act may be absent, if adultery is the surrender of the wife's reproductive powers to another man, it is hard to see how A.I.D. can be otherwise described. Perhaps Dr Matthews, in his dread of what he calls a materialistic view of adultery, has not faced sufficiently Christ's reference to the "one flesh."

George Simms.

Trinity College,
Dublin.

A Sixteenth-Century Indian Mystic. By W. G. Orr. With a Foreword by Nicol Macnicol. Lutterworth Press. 18s.

In Hastings' *Encyclopædia of Religion and Ethics* there is a short article by the Rev. John Traill on Dadu and the Dadupanthis. This is practically the only readily available source of information on an interesting religious figure of sixteenth-century India and the movement which acknowledges him as its founder. It is with gratitude, therefore, that we turn to Dr Orr's timely study of Dadu and his followers.

This mystic belonged to no sect or party, he disregarded all caste distinctions, and condemned idolatry, fasts, and pilgrimages. He appears to have been a Muslim by birth and a Hindu by temperament, and like Kabir before him, he fervently espoused the cause of religious unity, through the mediating influence of Islamic Sufism and Hindu *bhakti*. He lived in the time of Akbar, the monarch who tried to raise the principle of religious tolerance to the dignity of a creed. But while the Emperor's ideal was the dream of a statesman rather than of a seer, Dadu's conception was the passionate longing

for a "more sure word," based on the experience of a gracious and loving God, with whom it was possible to enter into relations of intimate trust and fellowship. Dadu makes no claim to originality, but his thought and devotion are distilled through religious experiences peculiarly his own, and the practical application of his teaching indicates a creative mind. So far as he is influenced by the past, both Islam and Hinduism have a contribution to make. God is supreme Creator and Judge, and yet he is immanent in the universe as the fragrance in the flower. God discloses Himself to him as "gracious, loving, tender, forgiving, entering into the most intimate personal communion with His servants" (p. 145), His nature and name is love. Here we encounter a lofty theism nourished in the Hindu doctrine of *bhakti*. "Few writers," states the author, "have, I believe, approached more nearly to a true ethical monotheism."

Unfortunately, as time went on, the desire for unity was dropped, and the Dadupanthi movement entered the fold of Hindu orthodoxy, becoming sect-conscious, as a sampradaya, rather than a prophetic school, as it was at the outset. Eventually it became a military movement, and we witness a strange departure from the early ideals of the panth. Indeed, it was never Dadu's intention to be the founder of any religious sect or order at all. Such would have been inconsistent with his dream of unity.

This book supplies a want which has long been felt by the student of comparative religion, and its scholarly and careful treatment of the sources, life, and teaching of Dadu and of later developments adds materially to the value of the treatise. The book also contains a valuable selection of passages from the collected hymns and poems of Dadu known as the *Bani* or Oracles.

F. Harold Smith.

Manchester.

Christianity in Southern Fenland. By R. F. McNeile. Bowes and Bowes. 12s. 6d.

It was a lucky meeting of the Diocesan Board of Education that gave Mr McNeile the idea of writing a book on local church history, but he was also lucky in the diocese he chose to chronicle, for Ely is so different from its neighbours that it positively invites a monograph. The distinctive physical features of the Fenland made it both the home of early monasticism—as at Crowland and Ely—and also the last stand of refugees in every national upheaval. Its proximity to the European mainland made it the landing stage of Scandinavian marauders as well as the first home of Continental Protestantism; while the University of Cambridge supplied a centre of learning which both gave men of stature to diocesan life and kept it in the forefront of political and religious development. All these facets of a long and eventful history receive careful treatment by Mr McNeile who explains in his preface that his object is not to write an historical textbook, but to tell a story for teachers and others who want to know how their church took hold and flourished in the

Cambridgeshire Fens. On this footing his book, though disfigured by minor inaccuracies, gives an interesting account of religious development and controversy up to the Restoration. The later chapters on the University of Cambridge and the Puritan Movement are better than the earlier, because here his narrative rests on better authorities. For the medieval period he seems to have relied on J. R. Green and Cardinal Gasquet, giants of the past who have distinctly had their day. This leads him, for instance, to draw a far worse picture of monasticism on the eve of the Norman conquest than such a scholar as Dom David Knowles would allow. But the general reader, especially the churchman of Cambridge and the Fens, will not cavil at this when the narrative gives him, against an adequate background of general history, a full and interesting picture of the churches, villages, and personalities of the past. Many popular puzzles are elucidated in the telling: Why are the Fenland churches so large? Why are there sometimes two churches in one churchyard, as at Swaffham Prior? In his chapters on "Puritan and Nonconformist" and "The Age of Laud" Mr McNeile gives a good account of a period of Cambridge history which has been too little explored, and helps his reader to understand the fanaticism displayed on both sides of the Whitgift-Cartwright controversy about church discipline—a theme so foreign to our own ideas. The book is well illustrated and has two indexes, but its bibliography is woefully inadequate. What would have been better than to point the student, whose interest had been aroused, to a comprehensive list of works in which he could have continued his reading of diocesan history?

Seiriol Evans.

Upwell Rectory,
Wisbech.

The Concern for Social Justice in the Puritan Revolution. By W. Schenk. Longmans. 15s.

Here is an interesting and valuable addition to the literature on Radical Puritanism. The title would be more exact if we substituted the word "equality" for "justice," and inserted "the radical wing of" before "the Puritan Revolution." Dr Schenk is concerned with the proper relation of these discussions, but the merit of the book is not that, but the fact that it takes us into the atmosphere of the seventeenth century and shows us the different positions interacting on one another. The body of the book is careful and satisfactory scholarship. Dr Schenk gives us particularly studies of John Lilburne, William Walwyn, and Gerard Winstanley, with some discussions of the religion of the Spirit, the first Quakers, and Fifth Monarchy men.

Three comments may be made. Dr Schenk is anxious that we shall understand the difference between seventeenth century and twentieth century concern for social equality as well as the likeness. This leads him to stress first the radical Christian convictions which are the incentive to social reform, and second, the smallness of the scale

of the groups in which the better social order was to be achieved. This is a valuable emphasis, because we have learned in the newer history to see the influence of economic, social, and political interests in issues apparently religious to such an extent that some seem to have become incapable of thinking that the meaning and claim of the Gospel could ever have been the dominant passion of adult life. It is quite clear that the seventeenth century is steeped in eschatology, and that it is out of the religious convictions engendered in the breaking of the fabric of society that the particular social conceptions were born. Dr Schenk is rightly cautious in drawing conclusions, but I would like him to have considered the difference between those whose determining influence was Christian faith, and those who, accepting the religious setting as inevitable, found their determining interest in social issues. We must neither over-estimate the religious mentality of the seventeenth century nor under-estimate the power of faith today.

Dr Schenk makes use of the distinction emphasized by Ernst Troeltsch between "Church" and "Sect." But it should not be overlooked that Troeltsch asserted the presence of three types of Church organization—the church type, the sect type, and mysticism (*Social Teaching*, E.T., II., 993, and many places). This is the more relevant as Dr Schenk sees clearly that the religion of the Spirit is not a uniting but a dividing force ("We thus arrive at the melancholy conclusion that the very idea on which all these men based their hopes for peace among Christians could be a source of new divisions"), and has paradoxically paved the way for a greater secularization. But it must also be noticed that these types are sociological constructs, not historical entities, and the proportion in which the various types are blended in any historical movement needs careful analysis.

The general issue arising from Dr Schenk's treatment is the relation between eschatology and social justice, and though the remarks in his final chapter on the brotherhood of man are interesting and suggestive, I am not sure that they plumb the depths. Dr Schenk comments (pp. 31-2) that Lilburne's "idea of equality was closely connected with the Calvinist conception of God's infinite majesty and unlimited power; it was not derived from the brotherhood of all men proclaimed in the Gospels." This is a false distinction: what God hath joined together, let no man put asunder.

But we have much to be grateful for in these pentrating studies of the radical Puritans. We have something to learn today from such a man as John Rogers, who, pleading with Cromwell for release from imprisonment, declared that the Protector had "a worldly interest which God would destroy." When Cromwell retorted: "Ha! And do you judge me?" Rogers answered: "Yea, by the word of the Lord, in the majesty, might, strength, power, vigour, life, and authority of the Holy Ghost I can, do, and dare judge you and your actions."

H. Cunliffe-Jones.

Bradford.

SHORTER NOTICES

La Pesanteur et la Grâce. By Simone Weil. Introduction by Gustave Thibon. Paris: Plon. 270 fr.

Mlle Weil died in England in 1944. She was a French Jewess who had come here with the hope of working for the Resistance. A graduate in philosophy, she had previously forsaken her job as a secondary school teacher in order to share the toil of the masses who suffer and are harried. In this she acted under the compulsion of her own individual theology. Although she had repudiated the religion of her race, she had not joined the Christian Church, and yet the body of her book bears out the statement in the introduction that she was growing accessible to Christianity. The book consists of notes or *pensées* which she intended, had she lived, to work up into a proper treatise. She was convinced that we on earth are outside God. All creation testifies to the Divine absence. The central law of the world is the law of gravity, and, analogically, it is found operating at all levels of existence. The only escape from this law is through grace. God, who became nothing so that we might be something, can only become everything once again if we in turn consent to be nothing. The self has to be annihilated. From within it can be annihilated by love; from without, by extreme suffering and abjection. Man must renounce his idolatries, in particular the idolatry of the all-embracing State, which she identifies with Plato's Great Beast and with the Beast of the Apocalypse.

It is M. Thibon who has judged that the notes, which were bequeathed to him, should be published. His opinion has weight. He is the self-taught peasant whose books and lectures have won for him a considerable name in the field of popular apologetics, not only in France, but also in Switzerland and other countries of the Continent. One of his books, moreover, was recently issued in translation in the United States under the title *What Ails Mankind*. He says that it is not for him to determine how far the notes are orthodox. He is a Roman Catholic; Mlle Weil was not. Nevertheless, he is convinced that she was infinitely more advanced than he is in the experimental knowledge of supernatural truths. To this a reviewer may add that, again and again, it is thanks to the delicate and clear exegesis of M. Thibon's footnotes that Mlle Weil's meaning is intelligible.

M. B.

The Atmosphere of a Church. By J. N. Comper. Sheldon Press. 1s. 9d.

This small and valuable booklet is enriched with eight fine illustrations and a plan. Mr Comper takes it for granted that the purpose of a church is to "be a building which enshrines the altar of Him who dwelleth not in temples made with hands and who yet has

made there His Convenanted Presence on earth." "There is no such thing as a Protestant Church." To embody this purpose successfully in architecture is the first requirement in the production of the right atmosphere. Antiquarianism, medievalism, or mere self-expression produce a different atmosphere because they serve different purposes. At the same time the architect (who should be steeped in tradition) should achieve this purpose in a form suited to the needs of the age for which he works; thus today is better served by a return to the fourth-century plan of a Church than to Gothic, which was adapted mainly for monastic uses. He has wise words to say about the central ornaments of the church, altar, ciborium, tabernacle, etc., and about the importance of colour and lighting, so that if properly attended to they can produce the right atmosphere in the simplest of buildings. The effect of the architect's work should be "to move to worship, to bring a man to his knees, to refresh his soul in a weary land." Surely this is a small work that should be studied by all who are engaged in building a church?

Ian R. Carrick, O.G.S.

Northolt Park.

Prayers for Parish Worship. By Colin F. Miller. Oxford University Press. 10s. 6d.

The Church of Scotland still registers the defeat sustained by Calvin at the hands of the Genevan City Council in the matter of the frequency with which the Communion Service ought to be used. But until it revised its Sunday morning worship in the last century by assimilating it to Anglican Morning Prayer, it had preserved the outlines of a eucharistic order of service, with the omission of the offering and blessing of bread and wine. The nineteenth-century reform is condemned by the author of this book as a hindrance to the recovery of that weekly Communion which Calvin desired; and he has compiled this book of prayers, for use in Scotland wherever it may be found acceptable, on the principle of *reculer pour mieux sauter*. Return now to the eucharistic sequence, he says; and in due time it will become possible to restore the Eucharist itself as a weekly act of worship, in accordance with primitive practice.

All the Sundays in the year are here set out in order, from Advent to Advent, according to the Church's Calendar, together with certain other Holy Days; an invariable order of service is prescribed for each morning—The Approach, The Liturgy of the Word, The Liturgy of the Upper Room; and excellent and varied material is supplied in each section; drawn from a wide range of authoritative sources, with a resultant liturgical flavour which is to be warmly approved. Perhaps the most striking element in each service is the eucharistic preface and proper preface occurring in the third section. This is generally very well done.

A single order for the Evening Service, based on the Office of Compline, is provided in an appendix; and a useful distinction is

drawn between the *parish* worship of the Church in the morning and the *congregational* worship, of a markedly distinct type, in the evening.

O. Hardman.

London.

Darwin: Before and After. By Robert E. D. Clark. Paternoster Press. 6s.

All our knowledge of physics and chemistry makes nonsense of the theories of biology; the theories that imply that the molecules in a living cell are able in themselves to *form* a complicated animal or plant, both in the course of thousands of centuries and in the course of a single lifetime. This is the problem which this little book seeks to describe. It ridicules science with a wealth of references for failing to face the difficulty; it describes the calamitous effects of this failure, which, for instance, has made the political ideas of Marx and Nietzsche seem sensible.

The author might make his points more plainly if he was less polemical, but his main ideas are clear and authoritative. "No conjuror has ever done what nature does so easily. . . . It seems altogether incredible that our complicated bodies should slowly and solemnly emerge from mere eggs—yet that is the fact to be explained." "Whole (scientific) books are written on the subject in which the real issues involved are never so much as mentioned. The situation is little short of fantastic, and it seems clear that a reaction is more than due," to which any physicist or chemist who keeps an open mind on these matters will whole-heartedly agree.

This is a book that should help the parish priest to appreciate, at any rate, the surface of the philosophical mud in which natural science, divorced from religion in these enlightened days, contentedly and unconsciously wallows; and it should encourage him to preach the orthodox statements of the Christian creeds unashamed.

Gilbert Walton.

Atomic Energy Research Establishment,
Harwell, Berks.

Science and Humanity. By F. B. Welbourn. S. C. M. Press. 4s.

The diagrammatic cover of this book will deceive the earnest student into thinking that he is buying a textbook on the chemistry of the hydrocarbons. Instead, he will find himself the possessor of a useful little guide to religious and scientific problems which are set in their true context—human life.

There are five chapters, of which the first two are, by far, the most interesting, and may be described as a critique of scientific and religious folly. On p. 32 there is tabulated an excellent comparison between scientific humanism and Christianity. But, even in these

chapters there develops a disjointed treatment of the subject, which later, in Chapters III to V, makes difficult and confusing reading. Further, it is irritating and disappointing to feel, again and again, by the presence of some illuminating remark, that an interesting discussion is being deliberately skirted. Thus, on p. 62, something could be said about scientific judgment in relation to conscience. Again, on p. 108, there is no depth of treatment for "abstraction."

Perhaps these defects are inevitable in a small book that possesses other undeniable merits. Prominent among these is the recurrent emphasis that religion is not *merely* a *department* of human life, and also the statement that science is just as much a *personal activity* as is any other form of human behaviour. It is to be hoped that some of those barbarians who infest the science faculties of our universities will be trapped by the cover into buying and reading this book.

O. T. Owen.

St John's College,
York.

Christianity is Christ. W. H. Griffith Thomas. Church Press Book Room. 1948. 6s.

It was a happy thought of the publishers to reprint this book by the former Principal of Wycliffe Hall. Forty years is a great age for works of this kind, and few could look so hale after resuscitation. Students at training colleges and teachers of divinity in schools will find it invaluable for its clear exposition of the meaning of the Gospel, and ordination candidates and tutors of adult classes should find much in it to help them. Above all, it will assist the parish priest in preaching the Gospel and instructing his people.

The theme of the book is admirably expressed in the title, *Christianity is Christ*, not simply what He taught or even what He did, viewed in isolation from what He is, but Christ Himself, God and Man, the living Saviour of the world. The theme is developed in fourteen chapters closely packed with argument and exposition. Naturally, they are uneven. The weakest is the chapter on the Church. To read this and the scanty references to the sacraments is to realize afresh how much the Evangelical school has learnt during the last forty years from other traditions in Anglicanism. Another defect, inevitably, is that the background of critical study was very different forty years ago from what it is now. A good instance of this may be found in the chapter on the Resurrection, where the appearances of our Lord to the disciples are ranked last among the arguments for its historicity, because of the comparatively late date at which the Gospels, which record them, were composed. The modern apologist has been placed in a better position by all the critical work that has been done on the pre-literary tradition.

A feature of the book which will not appeal to all readers alike is the copious use made of quotations from late Victorian divines. But there are many signs that theology is sharing in the re-awakened

interest in things Victorian, and this book may help to kindle an appetite for the further study of some of the authors of whose work it makes such effective use.

G. O. Williams.

Bangor.

Theologie der Lutherischen Bekenntnisschriften. By Edmund Schlink. 2. Auflage. Kaiser Verlag, Munich. DM 9.70.

Professor Schlink is the Professor of Systematic Theology in the University of Heidelberg, and his police record during the Church struggle is as impressive as his academic qualifications for teaching in Germany in 1948. The many tensions in the German church are the inevitable aftermath of the enormous upheavals of the last decade, but for the next few years the friends of the German churches will watch and pray that these tensions may not break down the precious and hard-won unities which came through the dark years of war. Among the theological problems is the tension within Lutheranism about the place of the great Lutheran confession documents relative to Holy Scripture on the one hand, and the teaching and preaching of the Church on the other. About this whole question, Professor Schlink has useful and important things to say, not least because of his firm insistence that "the only norm of all church doctrine is the Holy Scripture" (p. 23), and that "confessional writings are taken really seriously when they are seen to be expositions of scripture, and, in fact, as the scriptural exposition of the Church" (p. 6). The book has much of value for English students, not only as a valuable compend of Lutheran theology (more rigid and less many-sided than Luther's theology, so that often one can quote Luther against some of the later formularies). But how impressive much of it is, and how unlikely it is that any English treatise on the doctrine of the Church, in our time, could think of beginning with the conflict of the Church with the "tyrant" power of the Kingdom of the Devil, and how much the whole discussion about the Church gains by this eschatological setting. This volume, if it reveals some of the limitations of Lutheran theology, points to heights and depths which some of us might never have heeded had not Luther and his friends been witness to them.

Gordon Rupp.

Richmond.

The Epistles of St Paul to the Colossians and Philemon. By Crete Gray. Lutterworth Press. 5s.

This is the third volume of a new and excellent series of short devotional commentaries designed for the ordinary Bible reader. The text of the Revised Version, together with its marginal readings, is set out boldly in short paragraphs interspersed by simple non-technical exposition. The book should therefore be of special value

to those who make a practice of giving a short space of time to daily Bible reading and study. The author is well acquainted with what others have written about these Epistles, and he makes some interesting quotations. His real contribution lies, however, in the simple manner in which he explains the text, so that the reader may understand what "life in Christ" really means and involves. No one, I think, however familiar he may be with these Epistles and the commentaries upon them, will fail to find his spiritual understanding of them increased at some point or other by this exposition. The author's great merit seems to me to be that he never allows us to forget what the more learned commentaries perhaps sometimes do, and what the somewhat formal style of the standard English translations are also in danger of doing, that St Paul was primarily an evangelist, and he can probably be best understood by those who are themselves evangelists.

R. V. G. Tasker.

King's College,
London.

A Paraphrase of Selections from St Paul's Epistle to the Romans. By S. C. Carpenter. S.P.C.K. 1s. 3d.

This little book contains, in thirteen short chapters (all but the first of which appear, from a footnote on p. 31, to have been broadcast), what are called paraphrases of chapters one to eight of Romans (with a few omissions). These are furnished with a somewhat discursive introduction, short notes, and questions for group discussion, which together account for more than half of the book.

The whole is written in what is apparently meant to be a popular style, but what is in fact a curious combination of discordant elements, such as alternately to bewilder the ignorant and appal the learned. Its peculiar quality and (incidentally) its relationship to the original, can only be appreciated by actual examples. Thus Romans iii, 21 appears as: "But what has happened now is that, outside the law, apart from all question of injunction and prohibition, a wholly new kind of righteousness has been revealed to a wondering world. It does not say: "How many commandments have you kept?" Answer, "All or nearly all." "Very good; go up top." It says something much more marvellous and much more divine than that. It says: "Do you pledge yourself solely and utterly to Christ?" (p. 37); Romans viii, 22, 23 as "Poor Mother Nature, so innocent, yet so afflicted! And all by reason of the Fall of Man. Father Adam, Father Adam, how much you have to answer for! Why, we ourselves, the baptized, regenerated people, are still held in the trammels of the old life" (p. 53). "By hope were we saved" (viii, 24) becomes "Still, hope is a good friend.

> 'White-handed hope,
> Thou hovering angel, girt with golden wings.'

Hope comes to the rescue when there is no help in sight" (p. 53).

These are, I think, representative samples, and I should be surprised if any Bible Class or Study Group were really likely to be helped to understand St Paul by this kind of thing.

J. N. SANDERS.

PETERHOUSE,
CAMBRIDGE.

THE CHURCH IN WALES, THE CATHOLIC FAITH AND THE FUTURE. By Ewart Lewis. Silurian Books, Llandebie, Carms. 2s. 6d.

To a Welsh churchman in dispersion this little book came as a breath of fresh air from home in the midst of an increasingly threatening atmosphere, both locally and internationally, both in secular and in religious affairs. While writing in the first instance for Welshmen, Mr Lewis raises many issues confronting present-day Christianity throughout the world, such as the Christian attitude to nationalism, the Christian answer to the challenge of secular humanism, and the contribution of national Christian traditions to the œcumenical movement. It is to be hoped that this essay will have the widest possible circulation in Wales, in Welsh as well as in English, and it will repay study by many outside the Principality as well.

The essay is offered as a comment to twenty-five years of Disestablishment, and concludes that Welsh churchmen "have not as yet added to the thorough consideration of the Church's material requirements an equally thorough consideration of her spiritual task . . ." (p. 50 f.). In his plea for the conversion of Wales to a full and pure Catholic faith, furnished with a liturgy and a sociology to match, the author attempts to assess the grounds for "expectancy about the future of the Church in Wales," and honestly and fearlessly faces both menacing and promising factors. He manages to compress much valuable and challenging material into a short space.

There are quite a few misprints in the fifty-odd pages.

C. WITTON-DAVIES.

JERUSALEM.

THE AKATHISTOS HYMN. Translated from the original Greek, with a Foreword by Vincent McNabb, O.P. With notes by D. A. Blackfriars Publications. 3s. 6d.

Those ignorant of this famous hymn to the Blessed Virgin Mary, attributed to the Patriarch Sergius and written to commemorate the deliverance of Constantinople from the Persians in 626, will be glad to have it in this recent and well-printed translation. It will serve also as a reminder that the Orthodox Church is not lacking in devotion to the Mother of our Lord. Elaborate in form, it is marked by richness of imagination and allusion, and breathes a spirit of adoring humility. Only the most Romanist of Anglicans, however, could use it as a hymn, or appreciate the introduction by Fr McNabb.

S. P. T. PRIDEAUX.

MINEHEAD.

A History of the Church—I and II. By Philip Hughes. Second Edition. Sheed and Ward. 21s. and 25s.

In the new edition of these two volumes, first published in 1934 and 1935, some errors have been corrected, and some additions made to the bibliographies and at some places in the text. In particular, the schisms of Photius and Cerularius have been newly treated in the light of more recent research. The third volume in the series was published in 1947, and a fourth is in preparation.

G. R. D.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

Alcuin Club: *The Chichester Customary* (10s. 6d.).
The Author: T. Nicklin, *Is Christianity Credible?* (1s.).
Blackfriars Publications: S. M. Albert, O.P., *St Albert the Great* (7s. 6d.).
Burns Oates: Mother Mary St Austin, *The Divine Crucible* (the first edition was reviewed in Theology, May, 1941) (12s. 6d.); A. Bonnar, O.F.M., *The Catholic Doctor* (the first edition was reviewed in Theology, September, 1944) (8s. 6d.); Aloysius Roche, *A Bedside Book of English Saints after 1066* (6s.).
Cambridge University Press: F. Dvornik, *The Photian Schism* (35s.); W. A. L. Elmslie, *How Came Our Faith* (21s.).
Christ Church Publications (St. Leonards-on-Sea): Sir Percy Maryon-Wilson, *The Way of Love* (1s.).
Church Book Room Press: W. E. Daniels, *John Keble* (9d.); H. Gresford Jones, *F. J. Chavasse* (9d.).
Dacre Press: Dom Gregory Dix, *The Power and Wisdom of God* (Broadcast Addresses) (1s.).
Dobson: F. L. Filas, S.J., *The Man nearest to Christ* (12s. 6d.).
Faber: E. Lampert, *The Apocalypse of History* (18s.).
Hollis and Carter: Robert Sencourt, *St Paul, Envoy of Grace* (16s.); Gilbert Cesbron, *No Plaster Saint* (7s. 6d.).
Independent Press: P. T. Forsyth, *The Cruciality of the Cross* (second ed.) (8s. 6d.).
Longmans: C. P. S. Clarke, *A Short History of the Christian Church* (new edition; the first edition was reviewed by Dr T. W. Crafer in Theology, June, 1930) (15s.).
Mowbrays: Anon., *Beyond Self-Surrender* (3s. 6d.).
Nisbet: Emil Brunner, *Christianity and Civilization*, Part I (10s.).
N.S. and S.P.C.K.: Eleanor Martin, *Church Teaching for the Kindergarten* (4s. 6d.); *Before His Presence* (9d.); A Short Litany (*For the World and Our Land*) (2d.).
Oxford University Press: C. R. North, *The Suffering Servant in Deutero-Isaiah* (15s.); N. Micklem, *Religion* (Home University Library) (5s.).
Press and Publications Board: *Training for the Ministry* (1s. 6d.).
S.C.M. Press: F. W. Kates, *Charles Henry Brent* (1s.); D. Salmon, *Jungle Doctor* (1s.); H. G. G. Herklots, *Nathan Soderblom* (1s.).
Sheed and Ward: G. H. Joyce, S.J., *Christian Marriage* (revised edition; the first edition was reviewed by Dr K. E. Kirk in Theology, October, 1933) (21s.); Christopher Dawson, *Religion and Culture* (10s. 6d.).
S.P.C.K.: C. F. Rogers, *The Parson Preaching* (8s.); *Manual of Family Prayer* (1s.); M. R. Newbolt, *The Prayer Book and the Church* (1s. 3d.); *Christian Drama*, Vol. I, No. vii (6d.); Stuart H. Clark, *God and the Universe* (7s. 6d.).

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